

A true Relation of a barbarous and most cruell Murther,  
committed by one Enoch ap Evan, who cutt off his owne  
wainrall Mothers Head, and his Brethrens.

The cause wherefore he did this most execrable Act: most remarkable  
the warning of others; with his Condemnation and Execution.

With certaine pregnant Inducements, both Diuine and Morall, to deter  
Men from the horrible practice of Murther and Man-slaughter.

Ouid. Fast. Lib. 2.

*Ab nimium faciles, qui tristia crimina cadis  
Fluminea tori, posse putatis aqua.*



L O N D O N, C  
Printed by Nicholas Okes. 1633.

It is upon good grounds supposed that this  
piece was penned rather according to the authors  
fancy, than the truth of the Matric: & fratri:  
ides behaviour in the prison. // though y<sup>e</sup> thing  
in it selfe was too abominable.





[Decorative border]

A true Relation of a barbarous, and most inhu-  
mane Murther, committed by one *Enoch ap Euan*,  
*who cut off his owne naturall Mothers head*  
*and his Brothers.*



Ow Execrable a thing, the vnnaturall and inhumane sinne of Murder is in the sight of God, is made apparant vnto vs by many Texts in the Sacred Scriptures, wee reade *Gen. 9. 5.* At the hand of Man, euen at the hand of a mans Brother, will I require the life of Man, who so sheddeth Mans blood, by Man shall his blood be shed, for in the Image of God hath he made Man, *Exo. 21. 12.* He that smiteth a Man, Shall die the death, And if a Man hath not laid waite, but God hath offered him into his hand, Then I will appoint him a place whither hee shall flie: But if a Man come presumtuously vpon his Neighbour, to slay him with guile, Thou shalt take him from mine Altar, that he may die: Also hee that smiteth his Father or his Mother, Shall die the death, *Num. 35. 16.* If one smite another with an Instrument of Iron that he die, He is a murderer, and the murderer shall die the death: Or if he smite him with an hand-weapon of wood, whereby he may be slaine, If hee die, hee is a murderer, and the murderer shall die the death: The revenger of the blood himselfe, shall slay the murderer, when he meeteth him; Hee shall slay him, &c.

I cannot stand heere, to distinguish of the seuerall sorts of this *Androphoni*, or Man-slaughter, and of the seuerall

wayes how it may be committed, according to the opinion of the *Theologists*: as *Corde, Ore, Re*, By the Heart, By the Mouth, By the Act: By the Heart, which is as oft committed, as we wish or desire the death of any Man, as *Matt. 5. 21.* You haue heard that it was said of them of old, Thou shalt not kill; For whosoever killeth shall be culpable of Iudgement: But I say vnto you, Whosoever is angry with his Brother vnaduisedly, shalbe culpable of Iudgment, &c. Murder is also committed by the Mouth, When by Counsell or aduise wee Insidiate the life of any, So *Herodias* is said to haue slaine *John Baptist*, and *Caiphus*, *Christ*, *Matt. 14. 8.* Or when wee command it to be done by the hands of others: And that is either expressly or occultly: By expresse command *Pilat* deliuered the Sauour of the World to be Crucified, *Mar. 15. 15.* Occultly that is when by any priuate conspiracy wee vndermine the lifes of others, So *David* is said to haue slaine *Vriah*, *2. Sam. 11. 14.* Thirdly by Sentence: That is when wee Consult against the Innocent, and pronounce them worthy of death: So the *Pharisees* conspired against our Sauour, and the *Iudges* against the life of *Naboth*, When at the command of *Iezabel*, they iudge him to be stoned to death, *1. Kings. 21. 13.* Fourthly by betraying: When either by watch-word or token, priuately or apartly, wee cause others to bee deliuered vp to death, or bonds, So *Iudas* betrayed his *Master*, and *Dalila*, *Samson*: Fifthly by Testimony; That is, when men beare false witnesse against our Neighbour; The last is *Opere*, or in Fact: When by violent hands laid on any person, the Soule is seperated from the body, whether it bee by a Sword, a Knife, a Staffe, a Stone, or any other weapon whatsoever: And of this Nature, is that most Barbarous and horrible Murder, of which we are now to speake.

Wherein two things are mainly to be considered: First  
the



the thing it selfe; and next, The occasion whereon it was grounded: The one apparant in the visible Act; The other, made euident, not onely by his voluntary confession, but vnder his owne Hand-writing during the time of his Imprisonment.

The fact in it selfe, is of that vnparalleld nature, that like hath scarce bin heard of, euen amongst Miscreants and Infidells, O then how much more fearefull & remarkable to vs, that it should be perpetrated amongst *Christians*? Heere in our owne natieue Countrey, where the word of Trueth is so abundantly Preached: The hainousnesse thereof will appeare the greater, If wee truely make inspection into the condition thereof, which wee may the better doe, by comparing it with other of the like nefarious and bloody qualitie. Wee may read of a Gentleman one Master *Caluerlee* of Yorke-shire, who laid violent and wicked hands vpon his owne Children, and intended the like vnto his Wife, But Malancholly and Iealousie were things that before had much wrought vpon him, and therefore might in some small degree extenuate the cruelty of the act. One *Cartwright* at *Market-Rayson* in Lincolne-shire, most foulely and vpon former premeditation, murdered a Minister and Preacher of Gods word: But this was grounded vpon former discontent, pretending first an iniurie conceiued: And therefore a reuenge for that iniurie. A Gentlewoman not many yeeres since, cal'd *Mistris Wincent* of an vnquestioned life and conuersation; But whether vpon some distraction or frenzy, of which the subtill suggestions of the Deuill taking hold, or what the maine Instigation was, I am not truely informed: Howsoeuer most certaine it was, that shee murdered diuers of her owne sweet Children, and suffered for the fact: But the like to this wanteth president or example, as you may better obserue by the circumstances ensuing:

First, A young man to exceed the name of a murderer, and become a Paricide; A name to the Law-givers of Greece so vnknowne, that there was no punishment allotted for such a man; presuming the world could not breed such a monster: To kill a Brother was most inhumaine; but to kill a Mother, beyond all apprehension unnatural, a louing Brother, an indulgent Mother: But to kill and murder both after such a bloody and horrid manner, as first to wound them mortally, and butcher them vp so cruelly, to dismember them by cutting off their heads, is able to disfinable and disparage all relation; and indeed but that the act is visible before our eyes, it were most incredible. Neither was this man madd or franticke, as his owne hand doth witnes? Neither was it to inherite after his brother, (if the murder could haue bin concealed) being the eldest? whether for any iniury offered? or debate that grew from words, and after came to blowes? And for his Mothers part, not that she had crost him in any choice? or curbed him of his liberty? or railed, or reuiled him? or that she bare any strict eye, or seuerer hand ouer him? whether can it be imputed to his want of yeeres, or discretion, or to any distraction of braine, or deepe apprehended melancholly? what then might bee the motiue to induce him vnto a deede so execrable?

It is worthy your especiall remarke, especially in these times, where there are so many *Seetists*, *Familists*, *Separatists*, *Non-conformists*, and *Innouators* in Religion, which how dangerous they are, and what mischief they may after breed, is made most euident by this example: It was for no other reason, but because according to the Churches iniunction, and all due Canonically obedience, they receiued the Holy Sacrament kneeling; Oh let all such that broach Schismes in our reformed, settled, and well



well gouerned Church, whom this mainly concernes, take it into their mature considerations, how they trouble mens minds, inuegle their credulity, and distract their consciences: And let this fearefull a& trumpet in their eares, and Preach vnto their hearts a speedy reformation; For how can the tree be good that beareth such *Gomorrhah* fruit? or the conception be perfect, that beareth such a prodigious Monster? To be a Murderer or an Homicide, is fearefull and terrible; but to be a Fratricide, or Matricide, most execrable and abominable, but to prooue both wonderfull and almost past beliefe.

And yet that the certainty thereof may be made manifest, as well to the whole Kingdome as to those in that Countrey where it was done; and that the occasion was directly as is before specified, I haue had the perusall of a Letter sent from a Gentleman of good quality and reckoning, dated the ninth of *September 1633.* to a Citizen of *London*, his words are these:

**I** Haue sent you a Copy of the verses which the wicked Malefactor made himselfe in *Shrewsbury Goale*, the Copy being taken from his owne hand, which though I cannot commend for the exquisitnesse of them, yet considering the quality of the person, and the plainenesse of the stile, in my opinion, ought to carry the more credit.

**Enoch**

*Enoch ap Euan* his confession of his horrible fact, and  
sorrowfull repentance for the same; writ du-  
ring his imprisonment in *Shrewsbury*  
Goale with his owne hand.

1.

**I**f euer Christian had true cause to weep,  
If euer conscience prickt men to the deepe,  
O list to me, who haue a murder done,  
Which brands me with the name of gracelesse sonne.

2.

A gracelesse sonne, for why I am no other;  
A gracelesse sonne for murdering of my mother;  
Farre worse then Cain, he tooke his brothers life,  
I rob'd my father, both of sonne and wife.

3.

Neere Clunn, the place where I was borne and breed,  
I wickedly cut off my Brothers head;  
My Mother comming with a griued mind,  
I tooke and vs'd her in the selfe-same kind.

4.

Both lying headlesse thus vpon the ground,  
I tooke an Hempen cloth which there I found,  
And wetting it, I put their heads therein,  
Forgetting Mother, Brother, all my Kin.

5.

This murder done, away then did I flie  
Vnto a kinsmans house which was hard by,  
And (void of grace) a Bible there I tooke,  
Flattering my selfe, who had my God forsooke.



6.

Not long I stayed there, still bent on euill,  
But out I went, still tuter'd by the Deuill,  
And met the Hue and Cry which for me sought,  
Who seaz'd upon me for these murders wrought.

7.

Before Sir Robert Howard then I went,  
Who presently vnto the Goale me sent;  
where I doe lie, drawing a lingring breath,  
Vntill the sentence comes to giue me death.

8.

You Non-Conformists, vnto you I call,  
Take heed in Pulpits how you raile and baule;  
Draw not poore Lay-men quite beyond true sence,  
Which caused me to doe this fowle offence.

9.

Because my Mother and my brother both,  
To stand at the Communion were loath,  
But kneel'd with reuerence at that holy AË,  
I through your treachery did this wicked fact.

10.

You Puritanes, that take the name vpon you;  
Desire of God to take such Miscreants from you:  
Imploy his Holy Word to that intent,  
Namely your comfort, for which it was sent.

11.

For Wolues they are, who vp and downe doe wander.  
To spoile Christs Flocke, by parting them asunder,  
Making Religion onely in their power,  
Whereby the Soules of many they deuoure.

12.

To Sermons farre and neere, I oft did goe;  
And held my selfe most pure, in outward shew,

B

But

(8.)  
But wanting Grace, see what is the effect,  
For mee being cal'd, a Brother of th' elect.

13.

You idle people that to me resort,  
And say I'm madd, and so giue out report;  
You are mistaken, for my conscience shewes,  
(Without repentance) my infernall woes.

14.

God grant I may haue onely those come to mee,  
As speake the truth, for lying will undoe me:  
Like my religion, was my act most fowle,  
Good Lord shew mercy to my sinfull soule.

15.

Enoch was blessed, and did walke with God,  
Poore Enoch I, deserue his scourging rod:  
Yet Gracious God, grant me some slender part,  
Of thy great feast, to comfort my poore heart.

16.

For drunkennesse and whooredome I confesse,  
Amongst my other sinnes they were the least;  
But I doe hope these that the same doe broach,  
Will leaue such acts, whilst I take the reproach.

17.

For Master Studley, Preacher of Gods word,  
Nere did absent mee, when time could afford;  
But brought the Oyle of Mercy, which he gaue  
My deere sicke Heart, whereby my Soule to saue.

18.

Though many others unto me did come,  
Clothed like him, not worthy of his roome;  
And pleaded Iustice in my sinfull eares,  
To thinke on fowle dispaire and horrid feares.

Ti



19.

'Tis not to saue this body that I crane,  
Which is prepar'd to satisfie the graue,  
For dust I am, and vnto dust must goe,  
Who knowes not that, himselfe he doth not know.

20.

But 'tis to saue my Soule, that I may bee,  
Before the Iudgement seat spotlesse and free;  
And haue my sentence giuen among the good,  
Gaining that place for which Christ shed his blood.

21.

O Royall King, who sit's in Princely seat,  
And all the Bishops of this Kingdome great:  
Doe they not know the truth? Then how dare you  
Breede such dissentions, in Gods Church most true.

22.

God grant all men by me may warning take,  
And grant my fact may make all men forsake  
This crying sinne of Murder, and conuert  
All Non-conformists, lest they feelee my smart.

**T**Hus you heare the poore wretched mans repentance;  
The hainousnesse of the fact, and his sorrow for the  
same: You heere moreouer how lamentably hee com-  
playneth how visiously hee hath bin misled by these re-  
proaching *Sc&ists*, who as well in their doctrine pub-  
likely, as in their perswasions priuately, oppose our Ec-  
clesiasticall Iurisdiction: If there are many such in this  
Kingdome? I, for mine owne part, could wish them few-  
er, or if any? That there were none at all: For bad must  
needes be the cause, which produceth such euill effects:  
How the Countrey may bee pestered, or infected with  
such *Seperatists*, I know not, but most sure I am, that *Lon-*  
*don* the most famous Metropolis of this Kingdome, not-

(46.)  
withstanding, the *Gospel* so laboriously and orthodoxally continually Preached, is of such *Sectarists* not altogether cleered: For euery Terme new Sects and Conuenticles are discovered: And it is worthy obseruation, the Condition and quality of these men, who are the Fathers and chiefe supporters of these Families: Many of them lately, and now at this present in question, as a most eminent *Button-maker*, another also, by Trade, a *Porter*, who will Christen his owne Child, Church his Wife, and preach to his small Family, and other of his like affected Neighbours: Another a *Heele-maker*; a third a *Cobler*; a fourth a *Shettle-man*; a fift a *Firkin-man*; and to these wee may adde a *woman*, a *wooll-comer*, who will preach to her Family standing in a Chaire, and a Table before her; Take a Text, and expound the Scriptures, according to her owne pleasure and fancie: And are not these thinke you braue *Novellists*? Or to what would Religion grow to in time? Or what manner of Church-gouernment should wee haue, if no Conformity were obserued, and euery man might frame a Church according to his owne fancy? But this is no head on which I purpose to insist, onely the Argument in hand presented mee such relation, that I must of necessity in some small measure reflect vpon it, and I leane it to their grauer considerations whom more particularly and essentially it may concerne, wishing with my selfe that all people may take warning by this remarkable president: How either by the blind Instigations of men, or malicious allurements of the Deuill, they are drawne to be made any such deplorable Example.

This mans name was *Enoch ap Euan* (a Welch-man no doubt) howsoeuer hee might bee borne in Shrop-shire, which is in the skirts or borders of *Wales*: Hee was a young man, and of indifferent good aspect, neither  
knowne



knowne to be of any despised condition : His behauiour indifferently faire, and his carriage rather inclining to courtesie then churlishnesse; neuer till this time branded with any notorious or infamous action; something addicted to that which wee call company, and good fellowship : A great frequenter of the Church, and Sermons, pure outwardly, howsoeuer corrupt inwardly, and had a Title amongst the godly brethren, to vphold whose opinions and maintaine whose sect, hee held no fact, (how fowle and nefarious soeuer) to be vnlawfull: He was borne, and for the most of his time, brought vp at a Towne called *Clunn*, within three miles of the *Welch-poole*: Of the manner of his horrible fact, his flying, his taking, and sending to prison he hath plenteously informed you, with all the ground, and occasion which drew him vnto it; hee was arraigned, conuicted, and condemned at *Sbrensbury* Size last, being about the eleuenth of *August*; after executed, and hangeth now in chaines, some threescore yardes from a place called the *Welch-poole*; the rarenesse and monstrousnesse of the Fact, drew many to bee present at his death, who by reason of his great repentance and detestation of the deed, the more lamented his cruell and hard fortune, which drew from them the greater pity; in regard he tooke his death with such patience, desiring the spectators euen to the last minute of his life, to bee warned by him, and beware from him how they abandoned regularity in Religion, to apply themselues vnto new conformity in opinions, or by studdying to please a few, to take a desperate and damnable course heere to offend God, and all good men.

*Vacuas, Cedis habete manus.*

*Ouid de art. lib. 1.*



Certaine pregnant Inducements, to deterre men  
from Murder or Man-slaughter;

*Both Divine and Morall.*

**T**He first, the direct words of the Commandement;  
*Thou shalt not kill.*

A second, Is a common rule in Nature, *Quod tibi non  
vis fieri alteri ne feceris*; whatsoever you would that men  
should doe unto you, even so doe you to them; for this is the  
Law and the Prophets. Matth. 7. 12.

Thirdly, The Scripture in many places forbiddeth  
Man-slaughter and hatred. *Ephes. 4. 31. Let all bitter-  
nesse, and anger, wrath, crying, and euill speaking be put away  
from you, with all maliciousnesse.*

Fourthly, Mercy and Pity is commanded, to loue  
our neighbour, and to haue care of his life. *Zechari. 7. 9.  
Execute true Iudgement and shew Mercy and Compassion eue-  
ry man to his brother, and oppresse not the widow and the fa-  
therlesse, the stranger nor the poore; and let none of you ima-  
gine euill against your brother in his heart.*

Fifthly, Hee promiseth Mercy to the mercifull:  
*Matth. 5. 7. Blessed be the mercifull, for they shall obtaine  
mercy.*

Sixthly, He threatneth and foretelleth destruction to  
all man-killers: *Apocal. 13. 10. If any leade into Capti-  
uity, he shall be led into Captiuitie; If any kill with the sword,  
he must be killed by the sword: Heere is the patience and the  
faith of the Saints.*

Seuenthly,



Seuenthly, Hee commendeth those who defend the liues of their neighbours, as *Luke 10. 33, 37.* in the Parable of the *Samaritane*, the *Priest* and the *Lewite*, concerning the wounded man: When a question was moued by our *Sauour*, *which of them was neighbour unto him that fell among theeues?* when it was answered, *Hee that shewed mercy*, the Text saith, *Then Iesus saith vnto him, Goe, and doe thou likewise.*

Eighthly, Hee dispraiseth the hurters of our neighbours and man-slayers: *Gene. 4. 10.* *Againe hee said, what hast thou done? the voyce of thy brothers blood cryeth vnto me from the earth, and therefore thou art cursed from the earth, which hath opened her mouth to receiue thy brothers blood from thine hand; when thou shalt till the ground, it shall not hencefoorth yeeld vnto thee her strength; A Vagabond and a Runagate shalt thou be in the earth.*

Ninthly, Mercy is preferred before Sacrifice: *Hose. 6. 6.* *For I desired mercy and not sacrifice, and the knowledge of God more then burnt offerings.*

10. Man is made after the image of God, which image by man-slaughter is defaced: *Gene. 9. 6.* *Whoso sheddeth mans blood, by man shall his blood be shed, for in the image of God hath he made man.*

11. The wisdom of God is peaceable and full of mercy: *James 3. 17.* *The wisdom which is from aboue, is first pure, then peaceable, gentle, easie to bee intreated, full of mercy and good fruits, without iudging and without hypocrisie.*

12. In affliction, it is a great comfort to the conscience, to haue hated or hurt no man; nay euen to haue done good vnto our enemies: *Iob 31. 29.* *If I haue reioyced at his destruction that hated mee, or was moued to ioy when euill came vpon him; neither haue I suffered my Mouth to sinne; by wishing a curse vnto his Soule: and verse 21. If I haue*

I have lift up mine hand against the Fatherlesse, when I saw that I might helpe him in the Gate; let my Arme fall from my Shoulder: And mine Arme bee broken from the Bone.

13. Wee are Brothers of one blood: *Actes 17. 26.* And hath made of one blood all mankind, to dwell on all the face of the Earth, &c. Vnnaturall therefore were it in vs to be one anothers destroyer.

14. It is so great and hainous a crime, that it cannot be expiated but by the Blood of the slayer, and notwithstanding, this punishment vpon Earth it is liable to torments euerlasting; For the first, reade *Leuiticus 24. 17.* Hee also that Killeth any Man, Hee shall bee put to death: For the last, reade *Apocali. 21. 8.* But the fearefull unbelieuing, and the abominable, and Murderers, and Whoremongers, and Sorcerers, and all Lyars; Shall haue part in the Lake which burneth with Fire and Brimstone; which is the second death.

15. Murder and man-slaughter, peculiarly resembles man to the Deuill, who is a murtherer: *Iohn 8. 44.* Ye are of your father the Deuill, and the lusts of your father you will doe; Hee hath beene a murtherer from the beginning, &c.

16. It bringeth certaine and grievous lamentation into all such Families, where Fathers are deprived of their Children, or Children their Parents, or Friend of Friend, &c.

17. It hath made whole Tribes hated and abhorred, debarring them many rights and priuiledges, and excluding them from the free claime of sundry profitable immunities, as wee may read in sundry Histories.

18. It hath beene grievously punished, some time in the Prince, sometime in the subiect; As in *Herod the Infantricide*; In *Ioab* generall of King *Dauids* house.

19. It



Nineteene. It bringeth the Curse of God vpon the posterity with destruction and desolation: notwithstanding the Malefactors themselves haue yeelded their due to Nature. 2. Sam. 21. 1. *Then there was a famine in the dayes of Dauid three yeeres together, and Dauid asked counsell of the Lord, and the Lord answered, it is for Saul and for his bloody house. Because he slew the Gibeonites, whose hainous sinne extended euen to the punishment of the whole Nation.*

Twentie. God would also haue Beasts to bee slaine for man-slaughter: yea, if any fault were in the Maister of the Beast, euen the Master also. *Exod. 21. 29.* If the Oxe were wont to push in times past: and it hath beene told his Maister, and hee hath kept him, and after he killeth a man or a woman, the Oxe shall be stoned, and the owner shall dye also.

One and twenty. Nay, euen in that sinne, when it is ignorantly and vnwittingly committed, life is required. *Exodus.* If men strue and hurt a Woman with Childe, so that the Childe departeth from her, and death follow not, he shall be surely punished according as the Womans Husband shall appoint him, or he shall pay as the Iudges determine. If death follow, then he shall pay life for life.

The two and twenty. The ciuill Lawes of Christians inflict diuers seuerer punishments to deterre men from murder, as you may read in *Institut. l. 2. Lex corneli de sicarijs 6 & homicidis & in digestis, Lib. 47. Titul. 6. & 7. et titul. 9. de paricidijs.* Also lawes of Etnick Nations, as manifestly appeares in the History *rerum publicar, & regnor.* The Gentile Phylosophers and Poets, deuised strange punishment for Murder both in Earth and Hell. We read *Plato in phed.* thus, *qui ob scelorum magnitudinem insanabiles esse videntur, qui videntur,*  
C licet,

*licet sacrilegia multa et magna, vel cades iniquas, &c.*  
 Those who for the greatnes of their wickednesse seeme  
 innocent, namely, these who haue committed many and  
 great sacriledges with vniust Murders, or things like to  
 these : They are confined vnto the Torments of Hell,  
 wherethey shall remaine for euer. And wee read *Iuue-*  
*nal Satyr. 10.*

*Ad Generum Cereris sine cade et vulnere pauci*

*Discendunt Reges & sicca morte Tiranni.*

¶ Euen the sauage and brute creatures forbear to prey  
 vpon their owne kinde. The Lyon agreeth with the Ly-  
 on, the Wolfe harmeth not the Wolfe : And shall Man  
 then a reasonable Creature, insidiate the life of Man ?  
 Therefore sayth *Aristotle, Lib. politic. 2. That man who*  
*maketh himselfe an alient from Law and Iustice, is the worst*  
*of all Creatures breathing vpon the face of the earth :* It is  
 excellently obserued in a *Christian Tractate de pietate &*  
*equitate,* where it is thus sayd : It is of great conse-  
 quence, that the condition of Homicides should be pitti-  
 ed and lamented, although they escape the punishment  
 due vnto them by the Law. In regard the Iudgements  
 of God pronounced against *Caine* the (first Fratricide)  
 hath euer beene, is, and shal alwaies stand in force, whom  
 God (notwithstanding his most wicked offence) would  
 haue still to liue, whereby in his wounded conscience,  
 wheresoeuer hee went or wandred, hee might carry a  
 thousand deaths about him. Infinite authorities I could  
 haue produced vnto this purpose, but to any indifferent  
 Reader I hope these may suffice : Now if to kill a man,  
 or any man of what vile or sordide Condition whatsoe-  
 uer, who hath the Image of God stampt vpon him in his  
 Creation, hath beene from the beginning, and through  
 all Ages, and in all Nations, and amongst all Religions,  
 not opely abhorred by all good men, but made Capitall,  
 and



(17)

and therefore punishable by Death. What may wee  
thinke then of killing Father, or Mother, Brother, or  
Sister? which is able to breed a mindes horror,  
and hearts tremour: but to name it, (to cut  
off circumstances) I conclude with the  
excellent Poet *Silicvs Italicus*.

*Lib. 4. Cadumque feros auer-  
tite ritus.*

**FINIS.**

